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Meeting Again on the Hudson
With New York Yearly Meeting

Friendly Fellowship Renewed
From Friends Abroad

That They May Be One
New England Yearly Meeting

Alone With God
Floyd W. Morris

My Son
Edna Hong

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OF RELIGION

Stop This American Atrocity!
An Editorial

The Five Years Meeting Sessions — October 17-23

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

August 5—Isaac's Heritage

(Genesis 24:10, 15-20, 34-36, 61-67)

CHOOSING A WIFE

There are always many pitfalls for those who would attempt to moralize on the stories of the Old Testament. The standards of conduct by which their lives were measured are so different from the standards of today that it is impossible to make just comparisons. Then we are tempted to justify all the acts of a man who has been used of God, or has figured largely in some great advance in the progress of the human family.

When to the writer, a course of action seemed to be right and beneficial, it has been very natural for him to clothe it with God's sanction and approval. So in many instances in the Old Testament writings, we have a picture of a whimsical God, at one time commending certain conduct and at another time condemning similar action.

Not all the human interest stories of the family of Abraham and the great people who sprang from him should be told to furnish a pattern of conduct for today. The story in our lesson has little moral value except that it furnishes one of the connecting links in the chain of events of a people who have given to the world a knowledge of the progressive development of a noble conception of the one true God.

Abraham's attempt to preserve a faith and a way of life in a hostile environment comes clearly to view in his method of procuring a wife for his son, Isaac. If it were to be through Isaac, the child of promise, that the hope for a great nation was to be realized, then Isaac must have a wife who would not be a total stranger to this purpose. That the purpose of Abraham was known to his people who had been left behind is evidenced in the ready response which the servant found when he invited Rebekah to become a part of this living stream.

It might be profitable for us today to carefully examine the method adopted by Abraham and his descendants in their attempt to preserve and keep alive a worthy faith and hope. Jacob, the son of Isaac and Rebekah, while yet a young man was encouraged to go back to Haran and it was there that he found his two wives, Leah and Rachel, the daughters of Laban, his mother's brother.

The records are not very definite as to where the twelve sons of Jacob found their wives but very early it became a rule, and later a law, that no man was to go outside the twelve tribes for a wife. The insistence upon this practice has kept the Hebrew people intact even though they have been scattered among all nations. A great many religious groups make this practice a test of membership. For one hundred years or more Friends were required to marry within the Society or be disowned. The loss to the Society became so great that the practice was discontinued. Consequently the Quaker colonies have all but disappeared. Evidently it became apparent to Friends that the faith could not be preserved by coercion and that it took more than being born into the Society to make a real Quaker.

Of all Christian groups, the Catholic church has been the most successful in requiring marriage within its own membership, but even here it is a question whether an organization or a faith has been preserved.

Questions:

Where did Nahor live? Did he worship idols? Who was Bethuel? What are the advantages or dangers in marrying close kin? Should parents try to determine the choice of their children in marriage?

Does colony life tend to uniformity and sterility?

Can a faith be kept alive by "close communion," or must it be given alike to all men? Has the disintegration of Friends' colonies been a good thing? Should efforts be made to reestablish them?

P. M. T.

August 12—Isaac's Testimony

(Genesis 26:19-33)

MAKING ROOM FOR ALL

Those who have traveled through a desert in some vast, arid country and unexpectedly have come upon a well with the vegetation growing around it, are struck with the similiarity between such an experience and that of suddenly coming upon the study of Isaac in contrast to most of the other Old Testament characters. Strife and bloodshed were so common, both before and after his time, that he stands forth as a mountain peak setting forth another way of life.

We can speculate on the why of such a character but, like the late George Washington Carver, he cannot be explained. At a time when there was little known about aggressive good will, we can hardly say that Isaac was the product of the society in which he lived.

There is no evidence that he was a spineless, insipid sort of a person. Had he been a weak, anemic character, he surely would have succumbed to the powerful tribes and nations about him. Instead, he seems to have added to his father's wealth and power. His strength was not found so much in his capacity for aggressive action but in his willingness to suffer, if need be, in behalf of what he believed to be right.

It is more than a play on words that, according to the story, Isaac and his herdsmen moved away from the two wells called Contention and Hatred, but he took up his abode and built an altar at the well called Rehoboth, meaning, room for all.

There is a temptation for some religious people to settle down at the well, Contention. At least one is found in most every group of Friends and they stand out like sore thumbs. In many ways they are good, sincere people who think they are "contending for the faith." Usually they have not learned how to express themselves in constructive activity, so they make themselves felt by objecting. Evidently they find it much easier to put a wrench in the machinery than to drop on a little oil to help keep down the friction.

The second well, "Hatred" is always near by, the well, "Contention," and is fed by the same subterranean stream. People who are habitually contentious find it very difficult to feel kindly toward those with whom they disagree. Every age has had its heretic hunters who, like Paul, have evidently thought they were doing God's will when they were hounding their victims from place to place, instigating even the use of violence against the so-called enemies of truth. Jesus recognized the spirit of hatred that was back of the desire of the Pharisees to destroy him. They stirred up the people with the accusation that Jesus had broken the law of Moses and that he claimed to be the son of God.

Isaac withdrew from the wells, Contention and Hatred, and digged the well, Rehoboth—meaning room for all. Here was a perfect example of how evil can be overcome with good. Justice would possibly have required Isaac to stand his ground and to have fought for his

(Continued on page 295)

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Stop This American Atrocity!

THESE words had to be written. In America we have talked too much about the Buchenwald and Dachau concentration camps in Germany to feel that we can, in any comparable measure, be guilty of such atrocities. The evil work of those camps leaves us in a state of amazement and revulsion. Such crimes, we say, are committed only by Germans and Japanese. Yet we are making our own record, at long range.

Certainly we are not directly and personally herding men and women into torture chambers and watching with indifference, their slow death. *We are not prepared to look directly upon the work of our hands, but we are prepared to torture—from a distance.* In fact, we *are* doing it. Every day our superforts take not only explosive bombs of the usual sort over Japan, but they also take firebombs, unquenchable jelly fuel, and splatter them over highly congested Japanese cities. General headquarters reports "excellent results."

What We Are Doing

Excellent Results! In the name of God, what can such words mean! It means that on every raid there are probably hundreds, or perhaps thousands of babies and children that are roasted alive. It means probably that women and children are caught in groups by the driving flames which leave seared bodies piled high. It means that we are building up a reputation for wholesale, torturing slaughter beyond any other people in history. It means that such a record will not be forgotten in all of Asia for centuries. Such a memory can have consequences beyond our comprehension. It is not enough to answer that they would do the same to us if the situation were reversed.

These raids are not on armies alone, but civilians as well. Our condemnation is not against the boys who fly the planes, primarily. These boys are as good and kindly in spirit as are we in civilian life. Fundamentally we are not made to commit such atrocities. Neither they nor we could bear to do directly what we are doing indirectly—by long range. We cannot hear babies crying and mothers screaming. If so, we should lose our minds, as they probably do. But what is happening to the minds of our fliers and to ours if we can become accustomed to such horror!

We are not writing words here that can be easily "stomached." We know they are revolting, but some day, if we do not repent and seek a more decent end to the war in the Pacific, we shall read more sordid records and they will not all be on Japan. We are sowing seeds with every raid and we must reap the harvest.

Of course, it is war itself more than one method of conducting it that presents the deeper problem, but that does not release us from the responsibility of moderating conflict in every possible way. The *New York Times* estimates that between one and two millions of Japanese civilians may have perished. It has been reported that more civilians probably were killed in Japan during twenty-four hours of our raiding than died in all of the German concentration camps during the Hitler tyranny. When fifteen square miles of a city burn in three hours, the catastrophe must be beyond description.

For a Christian Answer

We are not appealing just now to the secular mind, but to the Christian conscience. What can the Christian Church do? At least it need not be numb and dumb when American-made fires are wiping out not only Japanese families, but nearly every possible influence which Christian churches might wield in the years ahead. Before many years, voices, religious and secular, will demand, "What was the Christian Church saying while this was on?" They asked similar questions after the first World War and they will ask them again. We cannot meet the challenge by collecting a few mild words out of our history. We should pour our protests into Washington.

What can the Administration do about it? *The Washington Post* says that we can call for "Conditional Surrender" and then define the conditions. Obviously those conditions might be stern and yet accomplish the ends which are more conducive to permanent peace. But aside from the question of *how* peace is to be made, it is hardly conceivable that

the present practice of fire bombing can leave a peace-minded Asia, and thereby contribute to eventual peace and security.

The church of Christ in America will speak out now or largely lose her influence in the Asia of tomorrow. Some voices are being raised. We need a crescendo of protests. If the church does not lead us in it, then a new "church" will arise from the rubble which our neglect has created, because, deeply, our hearts are not made for this awful sin we are committing.

This is war. Our chief protest is against its entire gory business rather than against one type of warfare. We do not presume to tell the military leaders in detail *how* to fight a war. We do not present a finished method of making the peace. Still we have a right to speak out when our engines of death are spreading torture which many believe is needless for ending the war sooner or for saving American lives. We could try to save American lives by seeking a negotiated termination of the war.

As to whose lives should be saved, there is but one Christian answer, "All of them." God does not see us as Americans or Japanese, but as people. While Americans may disagree on what should be done to Japan, there would be far greater agreement on what Jesus of Nazareth would say should he walk our paths again. Many of us will continue lauding him, while forgetting what he said.

We can drown that voice in the roar of motors and the thunder of bombs, but we cannot stop it. It is not the voice of an idealist only, it is from the heart of the universe. It is stark realism. Time will catch up with us. The universe will make no exceptions in its retributions. Our judgment is being seared now into our minds and the end is not yet. American boys and Japanese children may die eventually in the same infernos. But though our judgment were stayed, we should yet feel compelled to cry out against this holocaust. America, let us end this orgy of flaming death!

E. T. E.

That They All May Be One

NEW ENGLAND YEARLY MEETing met for its two hundred and eighty-fifth annual session, June 21 to 25, on the beautiful campus of Phillips Academy at Andover, Massachusetts. For New England Friends, however, this was more than just another yearly meeting. It marked for them the beginning of a new epoch, since this was the occasion for the reunion and consolidation into a single Yearly Meeting of the five groups of Friends which have been working on their plans for union over much of the past decade. Taking part in the union were the two former Yearly Meetings, "Gurneyite" and "Wilburite," the independent Connecticut Valley Quarterly Meeting, and two independent Monthly Meetings, Cambridge, Massachusetts, and Providence, Rhode Island.

The first session of the Yearly Meeting, when the union actually was completed, was a most impressive one. Beginning with a period of worship in which Friends were conscious of the great significance of the occasion, the meeting was opened by Alfred Osborne as chairman of the Joint Committee. With unanimous approval, Rufus M. Jones was then appointed Temporary Clerk and read the opening Minute. Thereupon were introduced the Clerks of the five groups entering into the union, who read the Minutes of their respective bodies, recording their decisions to enter into the united Yearly Meeting. After the reports of the accomplishment of certain necessary legal details, Rufus M. Jones, as Temporary Clerk, declared that the union was completed, that now was healed the separation which had divided New England Quakers one hundred years ago in 1845.

Upon the recommendation of the representatives, the united Yearly Meeting thereupon appointed Arthur Jones of Winthrop, Maine, to serve as Presiding Clerk, and Millicent S. Foster of East Greenwich, Rhode Island, as Recording Clerk. Russell D. Brooks of Gonic, New Hampshire, and Marjorie Williams of Northampton, Massachusetts, were appointed Reading Clerks.

At this time a number of visiting Friends were welcomed, many with Minutes from their Meetings, bringing greetings to our united Meeting. Special greetings were read from several Yearly Meetings, including a cablegram from London Friends.

One of the important early actions of the Yearly Meeting had to do with its relationship to the Five Years Meeting. Since one of the five groups joining in the union, the Yearly Meeting of Friends for New England, had formerly been a part of the Five Years Meeting, a letter was read from the Executive Committee of the Five Years Meeting, inviting the united Yearly Meeting to be a member of that body. The invitation was accepted.

The sessions of the Yearly Meeting on the afternoon and evening of that first day were devoted to a consideration of Quarterly Meeting reports regarding statistics and state of the Society. It developed that the total membership of the united Yearly Meeting is exactly thirty-seven hundred, with ten Quarterly Meetings which extend from New Haven, Connecticut, in the south, to Fort Fairfield, in Aroostook County, Maine, in the north. At the afternoon session, Henry J. Cadbury read a paper presenting a brief history of the five groups of Friends entering into the union.

On the second day, the sessions of the Yearly Meeting were devoted mainly to peace and missions. At the recommendation of one of the Peace Committees, the Yearly Meeting sent a letter to President Truman, urging him to make public immediately the terms for a fair and just peace with Japan. Norman J. Whitney, of Syracuse, New York, gave a masterly report on CPS showing that the program has been the occasion of much growth and real service as well as much human erosion. Edward and Marian Kelsey, recently returned from Ram Allah, Palestine, gave interesting accounts of the work at the Friends' schools there and in the newly established health clinics. Henry Smith Leiper, the executive secretary of the American Section of the World Council of Churches, gave the evening address that day on "The World Mission of the Church Tomorrow." The only hope for our civilization, he said, was the building of a Christian world community. For the first time there is a real chance of doing so, since all but one of the nations now have heard the Christian message. But unless this world com-

munity comes soon, it may be too late to save civilization.

On Saturday, the Yearly Meeting considered its finances and the reports of the American Friends Service Committee, Fellowship Council, etc. The financial balances of both the former Yearly Meetings were placed in the common treasury. The budget presented by the Finance Committee and adopted by the Yearly Meeting, represented the interests of all groups involved in the union. Both Henry J. Cadbury, the present chairman of the American Friends Service Committee, and Rufus M. Jones, the former chairman, reported on the work of that Committee. Leslie D. Shaffer and Emma Cadbury were present to report on the work of the Fellowship Council and the World Committee.

Saturday evening was spent in a lighter vein with the Young Friends. Under their aegis, a chorus from the Lawrence, Massachusetts, Friends Meeting, only five miles away, presented its delightful Stephen Foster program. Dressed in the costumes of the Nineteenth Century, the chorus sang many of the well-known Stephen Foster melodies. A reader between songs told the story of the composer's life.

Sunday was spent as a day of celebration and thanksgiving. After a Bible School for the children, all assembled later in the main hall for the meeting for worship. A number of persons took part, among them Rufus M. Jones—the general theme of the meeting being that of building for the future. In the afternoon the Friends assembled to hear an international exchange of views. Horace G. Alexander, a visiting Friend from London Yearly Meeting, spoke first on the great opportunity in the Far East now open to Friends. The Friends, he said, are welcome in many places where other westerners are not. Our message should be given more through service than by preaching. W. O. Mendenhall in his turn reported on his recent visit among Friends in Britain. Having traveled among thirteen of their eighteen Quarterly Meetings, he had a good opportunity to observe British Quakers at work. The thing that impressed him most was their emphasis upon individual responsibility. This, he thought, was the source of their strength, and is an emphasis which American Friends need to develop. At the end of the afternoon, Friends enjoyed a concert of Chorale Preludes by Bach played on the beautiful organ in the school chapel by Carl F. Pfatteicher, a Friend who is a member of the faculty at the Academy.

On Sunday night the large hall was nearly filled when many persons from the nearby communities came to hear Rufus M. Jones give his stirring call to bring forth a re-vitalized Quakerism. We must not rest on our laurels, he said. We need new "Publishers of Truth" who will help to make Quakerism a vital and expectant religion.

On Monday, the closing day, the sessions were devoted mainly to reports of the Friends Schools and of the Committees on Christian Education and Public Morals. Percy M. Thomas, who was present, reported also on the united work of the Five Years Meeting.

The Yearly Meeting ended with an address on Monday evening by W. W. Comfort, president-emeritus of Haverford College, who pointed out the great opportunity open to Friends today. There are thousands who have lost their faith in religion, he said, and who are seeking a new faith. Many of these would find in Quakerism that which will meet their need. It is our responsibility and opportunity to help them find a living faith.

Mention must be made of the series of inspirational Bible studies presented each day at noon by Seal Thompson, professor-emeritus of Bible at Wellesley College. These studies, based on Jeremiah and the Gospel of John, were sources of much inspiration.

Following the pattern of the World Conference of 1937, the Yearly Meeting was divided each morning after breakfast into six fellowship-worship groups named after Quaker saints. This gave an opportunity for Friends to become better acquainted with one another than would have been possible in one or two large meetings for worship.

One of the heartening aspects of the Yearly Meeting was the large number of Young Friends present. These met every day for study classes and discussion, and again every evening after the evening session for a program of fun and recreation. Leonard S. Kenworthy of the CPS unit in New Haven, Connecticut, was present to lead discussions. A group of men from the Concord, New Hampshire, CPS unit came over on Friday afternoon to speak on peacetime conscription.

Although in point of years New England Yearly Meeting may be the oldest Yearly Meeting of Friends in the world, there was a breath of freshness in this first united session which bodes well for the future. New approaches are being found to many old problems, traditions and old habits are being questioned, and Friends have become increasingly aware of their united responsibility.

GEORGE A. SELLECK.

Meeting Again on the Hudson

THE two hundred and fiftieth annual sessions of New York Yearly Meeting were held on the campus of Oakwood School at Poughkeepsie, June 27 through July 1. The quiet, restful beauty of campus and the long view across the Hudson to the hills beyond made a fitting setting for the traditional Quaker serenity. Here for five days representatives and members assembled to conduct the business of the Yearly Meeting after the time honored manner of Friends, which recognizes the rule of no majority but searches for a common "sense of the Meeting" by means of discussion and the quaint, "I approve." Under the skilful leadership of the Clerk, Ruth Craig, we came to a solution of each problem presented which was in the main satisfactory to all.

From the reading of the London Epistle at the opening session to the final Minute Sunday afternoon, the emphasis seemed to be continually on the fundamental unity of Friends everywhere, at the same time frankly facing the problems inherent in the importance which Friends attach to individual expression and freedom of conscience. There was also a full realization of the differences of Friends in geographical sections, and of the different "branches" of Friends. These differences were noted and frankly considered in the discussion of the proposed new Discipline, or Faith and Practice of Quakers, and in the consideration of proposals to hold joint Yearly Meetings of New York Friends of Five Years Meeting affiliation, and General Conference. Though no final action was taken on either of these proposals, the feeling was plainly evident that such things can and must be done together in a spirit of Friendly unity.

In his opening address, Harold Chance reminded the Meeting that Friends have always been pioneers in social reforms because of their emphasis upon the supreme worth of the individual. That this is still one of the general attributes of Friends was evident throughout the sessions. One after another there were presented reports of the activities of committees and social agencies of the Yearly Meeting, and trustees of trust funds. Among these were The American Friends Service Committee, with its many activities, The Board of Missions, Peace and Service Committee, Public Morals, and Friends Center in New York City. Frank Ortloff and Jim McWhirter represented the boys of CPS,

and Mary Esther McWhirter had an interesting and helpful exibit on visual education. Leslie Shaffer was present in the interests of the Friends World Committee for Consultation.

We were unusually favored with a rather large number of visiting Friends, and there was quite a little mention of the desirability of increased emphasis on the visiting of Friends in various Meetings. Percy Thomas presented the work of the Five Years Meeting. David Owl gave an interesting talk of Friends' work and influence among the American Indians. Robert English of Philadelphia Yearly Meeting, Howard Harris of Iowa Yearly Meeting, Howard McKinney of Kansas Yearly Meeting, and Nancy Terrell and Martha McMillan of Wilmington, Ohio, were acceptably present and helpful to keep in our minds the broader fields of Friends' life and work.

As usual, fraternal delegates from the New York Yearly Meeting of the General Conference were in attendance. These Friends have endeared themselves to our hearts and seem like members in fact, as they are in affection.

In the morning worship services, Harold Chance led us in thoughtful, devotional consideration of the techniques of silent Quaker worship. These periods were especially moving and significant.

We were fortunate in having Richard Wood fresh from five weeks as a consultant to the American Delegation at the San Francisco Conference. He gave us interesting, intimate pictures and a brief evaluation of this Conference.

Probably the highlight of the Yearly Meeting was the address by Edward Lindeman, Professor of Social Philosophy in the New York School of Social Research. In simple, earnest manner he talked about the assets and liabilities of the world following the close of the war in Europe. His address was sincere and deeply challenging, climaxing the days of attention on the social outlook of Friends.

New York Yearly Meeting, largely through the tireless efforts of our beloved Field Secretary Elizabeth Hazard, is becoming increasingly conscious of the necessity of training our young people in the faith and practices of Friends. With this in view, a very active Junior Yearly Meeting has been developed. There were about thirty-five attending this Meeting as representatives and members. This group was under the direction of Gertrude Jennings and Helen Perisho. Regular business sessions were held with business conducted after the manner of Friends, and epistles received and written. There was also an active schedule of games, stories, and other recreation. On Saturday morning, six members of the group attended the session of the Yearly Meet- and presented a report of their activities.

There was also in attendance a group of about thirty high school boys and girls. They had some sessions of their own, and attended some sessions of the Yearly Meeting. Their counselors were Alfred and Enola Henderson. These two groups gave a lift of encouragement to the entire Yearly Meeting, as we saw them go about their work and play in true Friendly spirit. As long as we can see our children already taking up the work and activities of Friends, we look forward with hope and confidence to the future. Although we and our children are but a little leaven, if we and they hold steadfast, some day that time will come when the common brotherhood of man will no longer be a dream toward which we strive, but an actuality. Then the spirit of good will at last will be the common denominator of all men whatever their race, color, nationality, or creed.

PAUL L. TAYLOR.

NISEI SERMONS

The Japanese Americans are now being released, but the following quotations are not too late. They are from sermons by Nisei ministers on the Sunday before they were evacuated from the Pacific coast. It seems almost unthinkable that Caucasian church members have resisted their settling in certain communities.

From the sermon of Lester E. Suzuke, who before evacuation was pastor of the Methodist Nisei Church in Los Angeles:

"We, too, as we face an unknown adventure, which will be filled, no doubt, with ugly things, with undesirable things, with things that will tend to make us cynical, and antagonistic, and pessimistic, try to make things beautiful, where there is ugliness; love where there is hate; goodness where there is evil; God gives us an opportunity that is not given to others, to make living beautiful, and not merely busy ourselves with making a living."

From Don Toriume, pastor of the Japanese Union church; union of Presbyterian and Congregational:

"Striking home very vividly is the tie that binds our hearts in Christian love with our fellow American Caucasian and other racial groups whom we knew in the time of peace, and who are still standing beside us in war time, and are helping us in many ways."

From Royden Susu-Mago, formerly choir director of the Union church and at the time of evacuation, pastor of an independent Congregational Church, Los Angeles:

"We Nisei will have to manifest a will to continue to be an indispensable and integral part of the American commonwealth. . . . Where we can go back to is the very life of these United States, to build it up and help purify it, to improve it from within. . . . We can learn this lesson of tolerance and understanding. . . . Let us keep ourselves free from resentment and bitterness. If we live with beauty in our hearts, we will return with greater beauty. . . . this is a time of testing whether we are fit to be incorporated into the American pattern as an integral part. . . . "

From Hideo Hashimoto, former pastor of the Japanese Methodist Church in Fresno, California:

"God is ever with us; but especially in our trials and tribulations. Like Isaiah, we turn from despair and find God, forever ready to stoop down to save us, giving us a new insight into the Heart of Hearts, the citadel of Love. The minute we realize our relation with the Eternal, the Creator, we are free. The rules of the army, the bayonets, and the barbed wire fences cannot hold us."

From Sohei Kowta, pastor of Japanese Presbyterian Church of Wintersburg, California:

"And no man can justly blame the Japanese for their deep sense of attachment to what they are soon to leave behind. But we Japanese shall not be like the thoughtless wife of Lot. We shall not foolishly look back and weep and mourn, and turn ourselves into pillars of salt. Rather we shall be like Abraham, the mighty migration leader. Filled, not with hatred or bitterness, but with faith, hope and love, we shall go wherever God wants us to go and as we go along, we shall bless the people everywhere, as did Abraham of old."

From Kenzo Tajama, pastor of Japanese Union Church of Pasadena, California:

"Love is always constructive. Mere patience and absence of resentment is not enough. . . . Throw in your destiny with this land and this nation. Surely America is big enough for us to give her the rest of our lives. Love her with the love that looks for no reward. She gave us much. We can give her our all."

From John M. Yamazaki, of the Japanese Episcopal Church of Los Angeles, California:

"In a sense this is our Calvary and we must be willing to say, 'Father forgive them, they know not what they do.' We must also try with him to say, 'Into Thy hands I commit my spirit.' But that is not all. As Jesus the Christ had His resurrection from the dark tomb, so, too, may it be with us. We shall have our Easter and be triumphant."

We Must Build on the Rock

By E. Howard Marshall

(Concluded with this issue.)

II.

EVENTS in Germany in the last decade have clearly revealed the blighting effects of a pagan ideology on the social achievements of civilization. I am convinced that civilization will decay wherever the ideals of Christianity are cast aside. This is difficult to demonstrate because the Christian churches themselves have allowed the issues to be confused. The churches have surrendered to the State the final decisions in matters of supreme importance, as well as the task of teaching our children a philosophy of life. For instance the State has decided that the Germans and the Japanese are not normal human beings, but are either sub-human or mentally deranged. The churches, instead of insisting that all men are sons of God, made in his image, and that whole nations and races do not suddenly go insane, have remained silent. They admit that "all governments are ordained of God," and instruct their members to obey the State, saying, as the Government knew they would, "The second great commandment does not apply to insane people." The churches by their quarrels with each other have magnified the insignificant details of a very speculative theology. They have neglected the social ideals of Jesus for the trappings of ritual and ceremony and magic. So, of course, we could not expect that any large group of people would ever try to demonstrate Christian principles in industry or in national affairs.

We hear even church members saying that the Sermon on the Mount and the Golden Rule are utterly impractical and idealistic, when the truth is that civilization itself is impossible without them. It has been just these ideas, that all men are sons of God, that life is sacred, that friendship is a divine command, which produced the Bill of Rights, the slogans of "liberty, equality, and fraternity" and the written constitutions of democratic countries. The impractical man is he who seeks to build a united world on principles of inequality, and free play to instincts of acquisition and self-preservation, for these things cause divisions and separations. The real Christian does not think of people as Jew or Gentile, bond or free, Greek or Barbarian. He does not group people by class or race or language, he will not permit any of these things to separate him from his friend, his neighbor, and his fellow citizen. Goodwill, friendliness, political and economic equality are all derived from Christian philosophy, and they are the forces that can make a united people, that could make a united world.

Most of our troubles in industry and business follow from our failure to hold to these Christian ideals, and dissappear when we do obey them. A laborer who was thinking of his neighbor's welfare as much as his own would see to it that goods were well made and that service was cheerfully given. A Christian manager of a business would want labor to have as large a share as possible in the business and in the goods and income produced. A merchant would be sure that advertising was honest and that the goods were worth the price. These policies would reduce the wastes of strikes and labor turnover and of materials used in making worthless goods. They would help to build up the buying power of the public, the only safeguard against depressions. Manufacturers, planning for the welfare of all their neighbors, would not wish to limit production in order to be able to raise prices, but would cooperate with all others in the same industry to prevent actual over-tooling and over-production. If owners and managers of businesses were as interested in the standard of living of laborers and consumers as in their own, if they planned as carefully and risked as much to increase the general buying power as they do to increase their own fortunes, there would be no danger of depressions.

If a people and their representatives were possessed by Christian ideals, we should really have a government "of, by and for the people." The government would seek at all times to maintain a constant, steady production and a fair and adequate distribution of goods. To this end the nation's resources of raw material, power, and labor would be conserved and built up, while more and better education would be given in the technical processes and methods of organization for production. For it is by the intelligent use of raw materials and power that laborers are able to organize and produce our food, clothing, tools, houses, factories, and other forms of capital. We should expect a Christian government to greatly extend the present program of conserving the soil and forests, stopping the spread of dust bowls and controlling floods. We should expect forward moves in the harnessing of our wasting water power which would at one and the same time help prevent floods, save our coal and oil supplies and furnish fertilizer, electricity, and water for our depleted farms. We should expect a government plan to assist our present farm tenants and share-croppers to buy the farms they are now working, for long tenure is necessary to create interest in soil building. Crops and animals better suited to our climate and soil should be introduced, especially in the South.

A government "for the people" could do much to improve the quality of labor and the methods of production. The entire educational system should be inspired with the ideals of cooperation and economic democracy, rather than competition and making a fortune. All unemployed should be given free re-education, and places found for them to do necessary work. A real nation-wide health program would not be just a by-product of a military training program for boys of eighteen, but would begin about nineteen years sooner. Modern homes in open country would furnish sanitary shelter for our slum dwellers while their present disease-breeding dens would be replaced by play grounds and parks. A department of manufacturing in the President's Cabinet would furnish information and aid to groups of laborers or farmers who wished to set up a production plant. Some of the less pressing parts of the Government program could be blue printed, but kept in reserve for times of greater unemployment. This total program of education, housing, health building, labor salvaging, and the conservation of soil, forests, and minerals would not cost one-tenth of the current war expenses, but would bring in returns a thousand times more valuable than our profits from the war.

We turn now to the application of Christian ideals to international affairs. We should find that many of the present difficulties and troubles between nations would be solved already because the citizens of the various nations were working with new motives. There would be no great pressure groups demanding tariffs so they could raise the price of their products. There would be no great cartels with schemes to stifle all competition and prevent the beginnings of new industries in weaker countries. There would be no group of empire builders, asking their government to continue the control of the less-developed territories of the earth for the continued profits of some industrialists. The great financial institutions, shipping interests, and export companies would not be asking for government backing of loans to foreign countries or for the manipulation of the values of the money metals, or for subsidies and dumping of surplus goods to keep up prices at home. If all the people were willing that other na-

tions might have the same access to raw materials and markets that they themselves have, there would not be a public demand for a great air force and a two-ocean navy.

Many more of our international troubles would vanish if the state departments of the various nations followed the ideal of goodwill and mutual aid toward all other nations. They could arrange peacefully among themselves for all to have equal access to the world's supplies of power and raw materials essential to peacetime production. Exchange scholarships could be arranged so that capable people from the undeveloped countries could learn engineering and technical processes and methods of organization. Countries like China and India could be given help in starting industries, building roads, planning educational system and training for self-government. Modern industries in those countries might help to relieve the population pressures, and would also raise the wages and the living standards so that our present immigration problems would be less acute. The world's markets should be free except perhaps for temporary protection for these new industries in undeveloped countries. Nations could soon be convinced by a real friendship which spoke by deeds rather than by words, and we should see that embargoes, quotas, subsidies, tariffs, cartels, alliances, armies and navies are not only useless but destructive of peace and order in the world. They would finally be remembered only as the curious relics of a barbarous and anarchistic age.

When industries and nations have been Christianized, we shall be able to see that a world government would be the best possible agent for the completion of a program of mutual helpfulness and progress for all nations. Its function would be similar to that of a national government; the conservation of the world's resources, the equalization of opportunities, the extention of education, the guaranteeing of a Bill of Rights for nations. To expect a stable world-government under the present condition of selfish and uncontrolled competition between the great pagan industries and between the great pagan nations is to expect oil to mix with water or water to turn to wine. But if people motivated by Christian ideals would see to it that their actions in the industries and as nations were based on the Golden Rule, then the formation of a world government would be the easy and natural step to take. We must build on that rock.

The great purpose and program of the Christian Church then should be the exposition of the utter foolishness and the terrible consequences of our present pagan ideology and unchristian practices, and also the presentation of the evidence that the application of a Christian philosophy in industry and in national and international affairs is a practical necessity; the only thing that will work. The churches must cease their chant and hypocricy, their waste of time, energy, and money on ritual and magic and ceremony, their busyness with organization, their seeking for power, and their robbing of the people to pay for great edifices with their stately spires and gold-plated altars. They must return to the task of teaching the true philosophy, the only ethos on which a stable and abiding social order can be built. They must place the first and second great commandments in the hearts of all their members as the guide for their every act of life. They must thoroughly convince people that these laws apply to their actions as members of groups and industries and nations. They must show in more detail how our pagan and unchristian ideas produce the tragedies of depressions and wars, and they should not be too far behind their members who are working out in detail the application of the Christian philosophy in industry and in political science. They must not believe their work is done when they have taught a personal salvation, but must help to bring about the salvation of groups and industries and nations. They must demonstrate peace and unity among themselves, and then go forward to show practical ways to end class conflicts and wars. Until this is done all the plans and hopes for a united world will remain but the signs of unwarranted optimism, and the most wishful of dreams, for men do not gather grapes of thorns or figs of thistles.

THE DEDICATION OF RAFTER CHAPEL

The first of July 1945, was a red letter day in the lives of Friends of Monroe County, Tennessee. The Woman's Missionary Union of Friends in America and the Mission Board have long recognized the need for a better meeting place for the Rogers Chapel group. The Fiftieth Anniversary Fund and the Lenora Hobbs Memorial Fund provided the greater part of the cost of the new building, dedicated as Rafter Chapel. A beautiful site had been given by Emory and Lela Belcher Miller and through the untiring efforts of Edward and Violet Linton and many devoted and faithful helpers, a fine, commodious, brick building has arisen with good-sized auditorium, and dining or social room with large fireplace, and kitchen. Comfortable oak seats held a large audience both morning and afternoon and the families came with well-filled baskets. A picture of the Caribbean Sea as seen at Jamaica, painted by Addie Hinckle of Plainfield, Indiana, hangs in the social room, while another painted by Stephen Kiplinger of Knightstown, of Christ with outstretched hands, hangs in the auditorium, both being gifts of the artists.

The sermon of the morning was well given by Howard Yow of Winston-Salem, North Carolina, and a program by teen-age boys and girls added much interest. At the dedication service in the afternoon, Howard Yates of Marysville led in prayer. Edward Linton presided graciously and introduced the visiting Friends, speaking feelingly of the significance of the occasion. Amy J. Marvel of Richmond, Indiana, former president of the Woman's Missionary Union, was introduced and spoke of our great interest in the occasion in seeing the fulfillment of dreams and the sympathetic interest in this work by our members of the Union all over the country. A short history of Rogers Chapel and the Friends attending it, was well given by Violet Linton, and this was followed by remarks by Merle Davis, telling of the work through the years in Tennessee, and of those who have carried it on. Ellen P. Robinson of Cincinnati sang, "Is Your All Upon the Altar?"

The dedicatory sermon was given forcefully by Milo S. Hinckle of Plainfield, Indiana, from the scripture, "Except the Lord build the house, they labor in vain that build it," admonishing all to build lives worthy of Him. A service of dedication was entered into by Edward Linton, with the congregation participating, which was followed by a dedicatory prayer by Richard Newby of Friendsville, Tennessee. Edward Ransome, who with his wife Daisy has served effectively twenty-five years in this community, gave the closing prayer. There were many guests from other denominations in the vicinity, besides Friends from four Yearly Meetings, namely Western, Indiana, North Carolina, and Wilmington.

SAVE THE SEEDS

All the reports from Europe agree at one point—there is urgent need for food, and this need will continue for some years.

There is a serious shortage of garden and vegetable seeds of all kinds. You may help by saving and drying all kinds of garden seeds. Place them in separate envelopes or packages, mark as to the kind of seed, and put your name and address on the package. Send it to the Rural Life Association, Quaker Hill, Route 28, Richmond, Indiana. Here the seeds will be packed and sent to Europe.

Friendly Fellowship Renewed

From Friends Abroad

FRANCE YEARLY MEETING

A report of the recent Yearly Meeting held in Paris from May 19 to 21 has been received from Allen Hole, A.F.S.C. worker in France. Attendance reached one hunded and fifty at more than one session, with a total of one hundred and eighty to two hundred persons who attended at some time or other.

"There was a meeting for worship at six for thirty to forty-five minutes of almost complete silence," wrote Allen Hole. "I think only Henry van Etten spoke and briefly. The supper which followed was, of course, a time of much personal interchange and good feeling stimulated also by the food. This had been supplied at much cost in time and ingenuity. Bread tickets had to be collected from everyone ahead of time by mail, someone was able to get a quantity of eggs which were hard-boiled and used in sandwiches. Those responsible had been able to profit by the recent arrival of cherries and strawberries on the market, not too many for each person but quite enough and a very generous serving considering conditions persons have been used to here. The plates were set out on tables on trestles in the garden at Number nine Rue Guy de La Brosse, which was much more pleasant than if we had had to try to eat inside. At 8:30 we all gathered in the main room at Number twelve, the Salle Rene Valton, named after the first Yearly Meeting Clerk, who died perhaps fifteen years ago. . . . Marcelle Fournier from Marseilles, in whom are the combined aspect of both the faith and the work of the Yearly Meeting, gave an address on the subject, 'We are no longer children'. . . . The spirit of dedication and of understanding of spiritual things was what she was able to communicate to the audience and that was, of course, more important than what she said. . . .

"The Monday afternoon session was on the subject of 'Spiritual Life and Social Action.' Roger Charels read a statement giving the history of the development of Secours Quaker, tracing the prison work started by Joe Marvel and the significant consequences now developing from that. He went on to explain how the French Friends came to take on the southern delegations and expressed some fears that this work might end without any permanent groups of Friends in that area. After this Robina Robinet gave a talk on practical ways in which the Yearly Meeting and Secours Quaker can develop their work together.

"Marguerite Czarnecki read the Yearly Meeting Epistle, which was most affecting for me. She wrote it with suggestions for ideas from other Clerks. After the epistle was accepted, Marguerite re-read it and we settled into the final meeting for worship, which was an occasion of real power and unity.

"On the whole I am profoundly moved by the spectacle of the Yearly Meeting's growth in depth as well as numbers. It is a very humbling thing to be in the presence of new spiritual life, taking hold in just the right way in this country."

SCANDINAVIAN FRIENDS

When people, evacuated from the parts of Finland given up to Russia, crowded into Helsinki, they brought their need of clothing, of food, of shelter to a city already suffering from shortages of all kinds. A few of the evacuees have found their way to a former bomb shelter, where a little band of Friends and friends of Friends distribute clothing sent them through Friends in Sweden, serve soup, and give encouragement and fellowship to those who seek them. All of these relief workers have full time jobs, but they manage to spare some hours each day for this service. The leaders among them are Elizabeth Lindeman and Olav Rikberg, who spent a year at Pendle Hill shortly before the war.

Swedish Friends, who have helped them with supplies and funds, some of which came from the A.F.S.C., have also visited them. Per Sundberg and Elsa Cedergren were in Helsinki during the winter; Emilia Fogelklou, author of a biography of William Penn, will go to Finland during her summer vacation.

Greta Stendahl, through whom this word came to the American Friends Service Committee, wrote also of the liberation of Denmark:

"These are days of joy. We live with our Danish friends, we follow the radio messages from hour to hour and we admire the Danish way of meeting the liberation. There wasn't a false tune in all that was said. We are, of course, waiting with excitement that the armistice shall be proclaimed also in Norway. I had a letter from a Friend in Stavanger, asking for news about her brother. I just got to know that he is in Sweden, one of the many thousands of prisoners brought back from Germany by the Swedish Red Cross. We can send telegrams to Denmark for the first time since several months, and we sent Regnar Halfdan-Nielsen a greeting to all Danish Friends. I also telephoned to the Danish Quakers who are in Upsala as refugees. They think that they are going home in about three weeks. That means that also the majority of the refugees who get support from their relatives through your transfers will have gone back to Denmark in a short time."

FURTHER NEWS FROM CHINA

"The ramshackle trucks, coughing asthmatically, clambered over China's battered, tortuous highways. The truck drivers were young men wearing civilian clothes and speaking a hodgepodge dialect which they hoped was Chinese. They were publicity-shy members of the Society of Friends (Quakers), doing one of the war's toughest jobs."

This description introduces an article about the China Convoy of the Friends Ambulance Unit, which was published in *Time*, June 26. The article reviews the spirit and work of the convoy, emphasizing clearly its pacifist motivation. It concludes with the evaluation, "Statistically, FAU's contribution does not seem large, the average haul being 160,000 ton-kilometers every three months, but the group is actually distributing ninety percent of Free China's civilian medical supplies."

Eight American Friends are now serving with the FAU in China. A ninth, Mansfield Beshears, of the 57th Street, Meeting, Chicago, has just returned after two years with the China Convoy. He was seconded to the Chinese Industrial cooperatives during most of his stay. He also worked at the Ballie School for orphan boys.

Paul Cope, of Atlantic City Monthly Meeting, has gone on the Suchow Convoy, which is making a two thousand mile trip from Chungking to the oil wells of the northwest to bring back a six-months supply of gasoline for the trucks of the FAU transport service. Christopher Evans, of Coulter Street, Germantown Monthly Meeting who has been in China more than two years, is working in the garage at Kutsing, from which sixteen of the Unit's twenty-seven trucks take medical supplies over the new route to Luhsien.

Dr. Evarts Loomis, of the Florida Avenue Meeting, Washington, D. C., has been transferred to China from the El Shatt Camp in Egypt, where he was one of the AFSC/UNRRA workers. He is now in training at the Huei Tien Hospital in Kutsing.

William Rahill of the Providence Road Meeting, Media, Pa., arrived in Chung-

king in April, 1945, after four months in India. He has been seconded to UNRRA and is assistant to Harry Price, Deputy Director of the UNRRA China Office.

Logan Shanaman of Willistown Meeting, Pa., reached China in May and is in training at Kutsing.

David Stafford, of the Asheboro Street Meeting, Greensboro, North Carolina, is section leader of Medical Team Number six, which is located at T'eng Cheng on the newly opened Ledo Road. He has been in China since 1943.

Rupert Stanley of Poughkeepsie Meeting, New York, is doing transport work at Kutsing.

Henry Stokes, of Coulter Street, Germantown Monthly Meeting, reached China in May, 1945. He is in training at Kutsing.

THE FRIENDS SCHOOL AT OMMEN

News dated early in April has come of the Friends School at Ommen in Holland which, before the war, had a unique international character. The old castle in which the school was housed is undamaged, though the nearby village suffered. Closed by the Germans in 1942 and taken over for the Hitler Youth, the school has now been liberated, and with six pupils as a nucleus, is preparing to take up its useful life once more. The staff, all but the teacher of music who, as an Englishman, was put into a civilian prison camp, were reported as healthy and in good spirits. Little was known about the former students. One when last heard of was a member of a German U-boat crew, two were doing forced labor in Germany, two were active in the Dutch Underground movement; Wulf Kunkel, son of Dr. Fritz Kunkel, in this country, was at that time in hiding in Amsterdam.

Word has been received of the safety of several other Friends in Holland, including Piet Kappers, the Lindemans, Anna Spakler, Laura van Hour, Jim and Louise Lieftnick, Manfred and Lilli Pollatz, who have been reunited and are now in Haarlem.

Rose Neuse, wife of the former head of the school at Ommen, writes in a letter received by English Friends, "It is the great moment, it seems to us, for a great appeal for the Christian solution, to overcome evil with good. In spite of all the horror and cruelty, or perhaps because this war has been so utterly and devastatingly terrible, there seems to be more chance now of understanding for the Quaker standpoint than there was after the last war. But the human heart is moved by so many impulses that the crusade this time must be undertaken with all the fervor of a reforming church, though without its fanaticism or the fear of proselytizing. We must and we ought to."

RESPECTABILITY OUR DOWNFALL

A VOICE FROM PRISON

By Lyle Tatum

It is with humility that I venture to speak with Friends about the relationship of Quakers and Quakerism to society, but I feel that there are things which need to be said. I am deeply concerned about the state of Quakerism, and the long nights and leisurely days of prison life have given me the privilege of quietly seeking the truth. To turn and look behind us will not change us into pillars of salt, but we do, as a group, seem to be fleeing from an embarrassing past. I find no Friends who say our past is embarrassing, but by our fruits we are known.

The Society of Friends is in a state of spiritual decline. The relationship of our members to the war, our church attendance, leadership, and activities, our schools, and most of all the daily lives of the majority of our members leave no other conclusion to the sincere critic. As in any decadent organization there are bright spots, but these spots must not be allowed to blind us to the fact that we are walking, sometimes running, downhill. We must find not the comfort of common sorrow but challenge in the fact that our decline is a small part of the general decline in religious faith throughout the world. If Quakerism has something vital to offer the world, it will live and blossom again; if not, it will die, and justly so.

To Basic Problems

Our trouble as individuals and as a group is symbolized by our respectability. Far too many of us are of the ordinary, prosperous, business man or business man-farmer type whose only evidence of a spiritual life is a little better developed sense of individual rights. We are good solid citizens but quaking Quakers with the wrong kind of a quake. Too many of us have become men (and women) who are more concerned if conscientious objectors get a little unfair treatment in prison than if the many more other prisoners are poorly treated; men who are more concerned with the civil rights of conscientious objectors than furthering conscientious objection; men more concerned with the race prejudice on the street cars of Philadelphia than the millions of subjugated in India; men who look for a Christian difference between the Republican and Democratic candidates when we go to vote; men more disturbed by the bombing of London than the subsequent bombing of Berlin; pacifists in time of peace and silent or drifting with the majority in time of war.

It is Quakerly and respectable to be concerned with the treatment of conscientious objectors in prison, civil liberties, race prejudice in Philadelphia, to look for a Christian difference between Republican and Democratic candidates (and you would certainly have to be a mystic to find it), to be concerned about the bombing of London, and to be pacifists in time of peace. It is not considered very respectable but, it seems to me, much more Quakerly to be actively concerned about the basis of the penal system, the promotion of conscientious objection, the subjection of the millions in India and elsewhere, and withdrawal from politics or promotion of a candidate who believes in our principles. It is definitely not respectable and definitely Quakerly to be equally concerned with the bombing of Berlin and London, and to be pacifists in time of war.

For a Healthy Individualism

The world has chosen sides for a duel of hate, and we have chosen a side and only asked to be excused from the hate until we get used to the atmosphere. The world is suffering, and we are not suffering for it or with it. Between us and the suffering, between us and love, between us and the inner voice, between us and the spirit of Christ, stands respectability. We are bowing to public opinion. We are dictated to by our fear of what the neighbors will think and of the difficulties a non-conformist may have in making a living in a conformist society. Yet we claim to follow Jesus who was born in a manger and preached and lived that if spiritual things were put first the physical needs would be taken care of.

The ironic part of the problem is that the general respectability that has grown up about our historic traditions is due to the faith of our forefathers in individual guidance, even though it often led them along unpopular paths. The Quaker leaders who worried least about respectability have unquestionably added the most to Quakerism and society.

I believe that the Quakerism of George Fox and John Woolman is a vital force that can regenerate our individual lives, the Society of Friends, and the world as a whole. I believe the best way to preach it is to live it. I do not believe we can live it as normal, respectable citizens in a society in which men can not live together sucessfully and in which millions must make a gigantic struggle to live at all.

HORROR CAMP YIELDS GERMAN C.O.'s

British papers have published the news that forty-one surviving German conscientious objectors were found by United States soldiers in a camp operated by SS troops near the city of Wewelburg.—*Worldover Press.*

SPIRITUAL OUTLOOK

By Rev. Martin Niemoeller

(Concluded with this issue.)

The origins of the present spiritual crisis in Germany must be understood. National Socialism for years spread its doctrines with the fervor of a new gospel; its real meaning was condensed into a sentence, "the common welfare precedes individual profit." A new ideal was proclaimed; people were told that the original meaning of Christianity was to be put into action, and accordingly the password, "positive Christianity," was given out. Thus it happened that innumerable "good" people joined the Nazi ranks, believing that a new golden age would follow.

Then Hitler came to power, and the real character of Nazism came to light step by step, slowly at first, and later more rapidly. Parties were dissolved, all kinds of associations and boards were coordinated, newspapers and public opinion were standardized and put under control, while every attempt to prevent or delay the totalitarian idea was broken by the Gestapo, which became the new government's most powerful institution. Mere violence was substituted for the former ideal. The tactic was to attack enemies singly to avoid combined resistance.

This method proved effective and the last power to surrender was the army in 1938. The people's spirit, the "good" people's, particularly, declined so much that in 1939 the war began without signs of enthusiasm. All ideals had been sacrificed for the one which had been preached as the only one, and now this vanished like a dream. What was left was sheer emptiness of mind and soul, bearable only so long as daily sorrows and duties kept the people going on, unbearable in the first moment of rest and relaxation.

And that is what the G.I.'s saw when they entered Germany and found our people dumb, dull, and apathetic. The news and pictures of crimes and atrocities has infinitely deepened this abyss.

My impression is that nothing is left in the innermost soul of my people, and that this poorness surpasses all physical suffering. We Christians have our share in this affliction. We lost our sons and daughters, our homes, our fortunes, our freedom, and our chances for the future, as well as everyone else. But we lost no ideal. On the contrary, strange as it may seem, we have gained something that is not small. We have found that God does not fail us, and that therefore our faith does not let us down. We do not question God's love, despite the graves, ruins, and crimes, and therefore we shall try to hand over this love to our people in order to fill their empty souls.

There is no doubt they are all longing for it, and that they will take it wherever it comes from. For a long time, I think, they will not ask for ideals and ideas. They are wary and weary of them. They are just looking for a little humanity, and they will take it wherever it is to be found, for they have not felt wholly human for years.

Thus, we may take it from the Russians and bless them for it—or from the Americans and bless them for it. We shall take it from Christians everywhere and learn "to glorify Our Father which is in heaven." In this way only can I see the present situation of my nation. I do not believe there can be any reconstruction in a short time, because the foundations have been swept away.

I do not think there is any power left in the world which is able to lay new foundations, if not love. Therefore, I thank God that the Christian churches withstood Hitler, defied the Gestapo, and were saved after all, so that our people have one friend left in their midst which can help to prevent a wave of despair from rising and overflowing Europe once more. There is a great work to be accomplished, and in spite of all the misery, there is—a hope.

LO, THE POOR INDIAN

By Edward A. Kelsey

From certain things discernible in a recent visit to Friends' four mission fields in Oklahoma, the familiar expression used in the heading is far from the truth if we think of the Indian economically. Moreover if one considers the undeveloped resources manifested in the youth of the original Americans he is forced to the conclusion that, given similar opportunities, he stands a good chance of measuring up to his pale-faced brother.

A concern was laid upon the heart of Marion Kelsey and me to delay our trip eastward from California that we might visit briefly among the tribes in which Friends have worked for many years. Our readers ought to be familiar with the names of the seven Friends who are giving themselves with unstinted devotion in this field of home mission work. The unlimited friendliness on the part of each one is very inspiring. The work in each field deserves an article of its own but our space is limited. One of the outstanding features of our visit was the funeral of a wealthy Osage woman. As a girl of seven she was sent to Carlisle Indian School where she remained for eleven years and then at the age of eighteen, married a fellow student. She became the mother of ten children, seven of whom survive her. Although the religious affiliations of the family are with the native Indian church, called the Piote, at breakfast time on Sunday morning Charles O. Whitely was surprised to receive a neatly written note requesting him to take the lead in the funeral service, which demanded his time at the home and cemetery for four consecutive hours, from nine till one o'clock. Here was a golden opportunity to witness to the Christian's hope as revealed in the gospel of Christ before a very large assembly.

We found about fifty-five cars parked in the yard and we noticed later that perhaps a majority of these were driven by women. In the room where the beautiful casket stood there must have been scores of floral offerings. The Piote minister, wearing his blanket and with his hair in two braids hanging over his shoulders, was present, but in the background the stolid Indian nature broke down in the presence of great sorrow and the wailing on the part of both men and women touched our hearts with pity.

It is customary among Indians to bury at high noon so the last forenoon hour at the house was devoted to viewing the corpse. A small American flag was painted on one cheek, a wing feather of an eagle was held in the hand and a few articles of food were placed in the coffin. We have heard of a ration book being added, but in this case we saw no evidence of it. At the grave, Charles Whitely had the principal service, but standing beside him were the chief of the tribe and the Piote minister. The latter held a bunch of eagle wing feathers and his speech was entirely in the Osage language.

I estimated that the funeral must have cost the family nearly a thousand dollars. Although the occasion of necessity cancelled the morning hour of worship at the Friends Church, it was an opportunity for Charles Whitely to get very close to the heart of the Indian community.

At an evening meeting a lively interest was manifested by a goodly company of worshipers. We were much interested to meet a fine appearing Indian woman and to discover that her brother lived in our home town of Amesbury, Massachusetts, having married the granddaughter of a former editor of the *Amesbury Daily*. We were acquainted with the family. The woman was so interested that after the meeting she came to Charles Whitely's home, bringing family photos and stayed till eleven o'clock. She is one of the promising candidates for membership in the Meeting to be organized there. There are difficult problems facing our workers in each one of these fields and we should make frequent reference to them in our prayers.

Alone——With God

By Floyd W. Morris

THE average American is afraid to be left alone. Then, if ever, he experiences the desert of human consciousness, and longs for voices, house, office, shop, or radio, just so there is someone there. The air must vibrate with some kind of presence, and since thought or God is hardly vocal enough for companionship, the presence must be flesh and blood or sounds started from such source.

We must learn that we cannot always lean on the crutch of physical presence, nor can we always eat the bread of sociability. Man cannot live on his togetherness only. He must at rare times face life by himself.

Not by Escape

One of the lessons stemming out of the temptation experience of Jesus is this very evident fact: each one of us meets life's great decisions alone. We crouch down in the fox hole of our own soul's consciousness and there find the nerve to face the test or we run wildly seeking a way of escape in drink, or other social debauchery. When the stark fact of life and death breaks upon our inner consciousness, we are alone as far as any human companions are concerned. No one else can enter into our inner awareness and hold our hands or give a soothing potion. Our souls are made to stand the test of life alone.

Religion has been so socially conscious that it has cut the nerve of its power. The individual is left groping for his social attributes the while, hoping to avoid those maladjustments that would upset him, like cleverly laid land mines. He with his fellows are like men blinded by the blast and, gripping each other's hands, are making an attempt to find their way out of the devastation. They will not, or perhaps cannot, open their eyes to that higher light that each might see for himself. The truth of this divine and individual light has been neglected even by those holding to a so-called fundamentalist interpretation of religion. Theirs has been a mechanical plan of salvation, whereby the devotee thinks certain thoughts and expresses them in a specific way, in proscribed religious practices, and is thereby guaranteed salvation. There is no individual and personal vision of truth. The whole is as mechanistic as the more scientific and sociological scheme of things. There is no place for human "aloneness" in our modern day pattern of life, either in religion or science.

Yet Jesus came to live and teach the necessity of withdrawing one's self alone, there to experience the very springs of life in prayer. He "went into a mountain apart to pray" and "was there alone." In that spiritual aloneness he came into a diviner companionship. Discovering the power of God within, he was able to live the life that overcomes evil without. In this sense he could say that he was never alone, for in his soul was the sense of the divine presence.

This spiritual presence of God was what the mystics of the 14th century found and wrote about with such certainty, if not clarity. They knew in whom they had believed and found Him far more able than human companions to lift them over the vicissitudes of the everyday. They were not left comfortless, or powerless. They experienced the inner girding of divine power. That can come only from being alone at frequent times in prayer. No sociability of good works or forms of worship will ever substitute for the soul alone with God in meditation. Now this may not mean physical isolation from others, an actual withdrawal from the sight of others. But to live this spiritual "aloneness" while in the presence of others requires a long and exacting training in the disciplines of prayer. It is not for the novice.

And Through God-Discovery

It were better for the earnest seeker after that "Presence of Power," to give himself little moments of withdrawal from sight of men until he can carry on without too much strangeness in this intimate and personal "conversation with God." He had better not advertise the fact, or others will be immediately expecting some results merchantable in the religious market. Religion, even Christianity, has been put to excessive domestic use of enhance the place and power of its administrators. Those who seek true piety should be careful lest their methods be mistaken for distributable products. Jesus drove the money changers out of the temple.

As we come into this capacity for spiritual "aloneness" we find ourselves able to meet that final test of man's development—the soul going out alone into that other realm of consciousness—the future life.

An Eternal Presence

When we die, we die alone. Alone, that is, to human companionship. Within our own and individual consciousness, we face the experience of going out of this life into the next.

It would seem that with this in view for all of us, we should begin upon that inner training of consciousness to realize the higher comradeship of the soul with God, if even for no other reason than to escape ultimate aloneness. If we fear to be alone now, if we seek always the sound of another's voice, what in time will we do when all voices are stilled for us, and we exist as one alone before that quick drawing of the curtain in death? This is no crepe hanging. It is pure realism. Those who ask us to be realistic, are usually the most idealistic. They refuse to face death.

The resurrection came as the glad morning of the world's hope. It is Christ pulling apart the heavy curtains of doubt and revealing the shining light of the Presence of God in each human heart. In John 16:32 this matchless Person of all time declared, "I am not alone, for the Father is with me." Did he mean that affirmation for himself exclusively or for all of God's sons and daughters? Certainly he who declared "greater works shall ye do," could only have meant that we too, each one of us, have this blessed assurance of the divine presence in our consciousness by the minute. He is our life. He has not left us comfortless.

A THOUGHT FROM ECKHART

By David White

"This is the basis on which human nature and spirit are wholly good, and from which our human actions receive their worth: a mind completely devoted to God." (*Eckhart,* Blakney translation, page 7.)

The belief that there is good in man is basic both to humanism and to much contemporary "liberal religion." One result of this belief is much labor directed toward developing that good, in an effort to bring it concretely into the social relations of all men. It is a faith in this good, for instance, which enables many men to believe that such evils as war and crime may one day be done away with and to work hard for such an end. But these men have almost without exception ignored the necessary basis of such a faith as it is so unequivocally stated here by Eckhart.

Most of them, even if they do not deny the very existence of God, would deny that it is possible for the mind to devote itself completely to Him, just as they would probably deny that the nature and spirit of man can ever be *wholly* good. Yet until they realize that devotion to God is the source from which flows the worth of all activity, they are expecting miracles which will never come to pass. We can only say to them, as Eckhart does, "Direct your studies to this end, that God shall be great in you, so that in all your comings and goings your zeal and fervor are toward him. . . . Seek God and you shall find him and all good with him." In any other course there is literally no hope.

My Son

By Edna Hong

MY son has no interest in the war. He eats his breakfast cereal and turns a deaf ear to the morning news broadcasts. When the evening commentators hold forth, he goes to sleep without a thought about the prophecies and the prophesying that hold the rest of the world to the radio. Bond buying and point rationing, scrap drives, and blood banks are of no consequence to him.

The world does not concern my son, but the crackling of cellophane wrapping paper, the slippery evasiveness of a bar of soap in his bath, and the perplexing intricacies of an egg beater are vital considerations in his small life.

Unless this war is a long-drawn-out, world-exhausting, civilization-destroying war, my son will live through it in much the same state of disinterest which he enjoys at the present. It will be some years yet before the world outside will pierce the insulation which in a way protects my son and most children from apprehensions and anxieties beyond the narrow latitude and longitude of their immediate selves. It is very likely that my son will become a conscious, thinking human being in a post-war world.

The post-war world! What will it be like? Already one reads of teardrop cars that will make present models look like museum curiosities and of houses that will be dustless, draftless, air-and-sound-conditioned marvels of American ingenuity. One reads of epic post-war programs for industry, business, agriculture—in fact, every phase of external existence.

What of men in the post-war world? Will there be a post-war model of human beings, or will the man of tomorrow follow the old pattern? Will he worship at the altars of job, the almighty dollar, the American standard of living, the supremacy of the white race over the so-called colored races of the world—the altars sacred to the present generation? Will he think the customary thoughts which those great factories of mass thinking, the daily newspaper, movie, and radio molded for him—thoughts and attitudes which have made it impossible for us to live together? Or will the man of tomorrow realize that the worth of a man is measured by his sense of values rather than by his occupation and his salary and the things that he has and is able to get? Will his actions be dominated by spiritual and moral values instead of by economic ones? Mindful of the destitution which years cannot restore, will he substitute thoughtful, penitential, and sacrificial living for the slogans "More and better radios," "More and better cars," and "More money to spend?" Will the citizen of tomorrow be a man of direction or a chip that floats with the current? Will one find in his heart the flame of a fused, concentrated, and consecrated personality or the ashes of a burned-out, bored and disintegrated potential human being?

What the little lad who plays "peek-a-boo" with his father in high glee around the corner of the studio couch will be in his world of tomorrow depends a great deal on what I as his mother am now. If I want my son to be what I believe the post-war man must be, I shall have to adopt a personal program which cannot help but reflect in the development of my son's life. Education alone will not be able to do what must be done, for the fundamental influence is in the home.

My personal program must not permit my mind to congeal into little gray grooves of commonplace thoughts. A woman's life is spent in activities that repeat themselves daily, and a woman's thoughts often jog along at the heels of these every-day tasks. Realizing that the ordinary routine of ordinary living can be the most deadening and deadly enemy of the mind and spirit, I must train my mind and spirit to transcend the beaten path of my daily activities. My hands must never be too proud to wash diapers and scrub floors, but my mind must never be so enslaved that it thinks of nothing but washing diapers and scrubbing floors. I am not much concerned over getting "house-maid's knee," but if I permit myself a housemaid's mind, my son will without doubt grow up with a flunkey soul.

Mere resolution will not achieve the inner revolution I know is necessary. I must inject into the sluggish mass of my mediocre, self-centered thinking (if it can be called thinking!) ideas that will expand the narrow walls of my mind and, not stopping there, will batter down the walls of complacency and unconcern which surround my life. I shall put radio serials out of my life, popular women's magazines, inferior movies and books of the month which are just that and no more. It shall not be my bread of life, this great bulk of erotic literature and drama which is fed to the restless, impoverished mind of American womanhood. If my son is to have a home which will teach him to think on the great problems of human existence—what men live for, what true life purposes and really valid values are, how men of all races can live together in a true brotherhood, how Christianity cuts across geographical and class boundaries and how the church must do the same, how marital relationships can become more than a short spell of attraction and attain that earnest endurance which sounds through that which is fleeting and vanishing—if my son is to be engrossed in these problems of human existence and their solution, I must read literature which wrestles with these problems. One can find it in those really great books which have lifted men's thoughts above the level of their noses throughout the ages. One can find it in certain contemporary magazines of significance. One finds it at times even in the movie. Because it is more meaningful, such literature will be harder to read than that to which I am accustomed. But I must not continue feeding my mind pablum and strained vegetables, if my son is to eat meat.

This transformation, this renewing of my mind and ultimately my life must be grounded in meditation and prayer. In stillness before God, through the power of His Word and guidance through prayer, things will take their proper place. Unimportant things will fall away and become of no account. Important things will loom up before me in their true perspective. Instead of making demands upon God, if I will open myself to Him in His Word and in prayer and in quietness wait upon Him, I know that He will make his will known to me. I know that from Him will come strength to sustain those resolves that are in harmony with His will.

When my son is twenty, he very likely will not find that the way of peace and reconciliation has taken the place of hatred and revenge. There will be greed and lust, materialism and mediocrity in his world, too. But if *his* individual will is not a will to peace, if he is not striving in his chosen way for the brotherhood of all men in Christ, if his personal God is his money-job, if he takes the supremacy of the white race for granted, if he thinks the superficial thoughts of the superficial, all these things I shall know to be manifestations of my own emptiness. I shall know that somewhere along the way I failed to follow my personal program and sank back into that comfortable, vegetable existence which breeds restless, disintegrated youths, middle-minded men, and chattering women.

Facts, a popular magazine, is fostering the rebuilding of a Negro church in Tulsa, Oklahoma. The church was burned by a white mob, bent on lynching and destruction. Gifts may be sent to that magazine, 75 West Street, New York 6, New York.

APPEAL FOR PEACE BASIS BETWEEN THE UNITED STATES AND JAPAN

The following was presented in person to Joseph C. Grew by J. Passmore Elkinton and Esther B. Rhoads, who visited the Under Secretary of State on Sixth month 28th. He received the Friends most graciously and seemed grateful for the support of groups who have confidence in the basic character of the Japanese people.

He stated, however, that there could be no permanent peace in the Orient until the military party of Japan had been defeated, but he believes there are humane and sane elements in the Japanese. It was because of our appreciation of his attitude toward these elements that our appeal was directed to him.

"Those who have lived in Japan and know its people have every reason to fear that so long as the only chance for the cessation of hostilities is unconditional surrender, the national pride and sensitiveness of that people will keep them fighting until total destruction has overtaken the land. We hear that propaganda leaflets have taken the word that 'unconditional surrender' does not mean enslavement, but we do not believe that the present methods of giving this information carry conviction.

"Wholesale destruction as we have seen it in Europe, and as we are seeing it now in Japan, involves not only the obliteration of civilian property, but also the sacrifice of tens of thousands of human lives, men, women and children. They are American lives as well as Japanese.

"This human sacrifice seems to us to be in direct violation of a principle which Americans, as a Christian people, have always held fundamental. It is *the principle of the sacredness of the individual.* History will condemn, we believe, the wholesale bombing and burning of the enemy's cities.

"Moreover this method will create a barrier of hatred and bitterness which will alienate all Japanese, even the most liberal, from whatever post-war program we may set up. Without some good will and mutual respect there can be no cooperation, and without cooperation we are bound to fail.

"America and Japan will have to live together in the long future as neighbors on the Pacific, and our Mission Board is deeply concerned that now, before it is too late, we may lay the foundations for a Christian way of life.

"Signed on behalf of the Mission Board of the Society of Friends' Arch Street, Philadelphia, WILLIAM W. CADBURY, M. D., *Chairman of the Board.*"

TOWARD "EVERLASTING LOVE UNFEIGNED"

In a real sense the lilies of the field and the fowls of the air testify fully to the power and mercy of God. In contrast, we who are permitted to exercise choice, do not testify fully. In so far as we fail to express God's power and mercy, we are hollow creatures, because our inner love, our convictions, our wills are not united behind our actions and words.

In crowds attracted by drum beats, or by mob violence, by oratory, by excitements, by professional combat, or by famous professors, or by great preachers, or by gossip . . . in such crowds and communities there are large numbers of persons whose minds and spirits are not yet given totally to anything. They are basically unsatisfied. Their salutes, their cries, their attentiveness, their cruelty, their applause, and even the bowed heads are too often hollow gestures, which do not satisfy, which do not fulfill.

A flower blooms without hypocrisy, and a bird flies north without sham. But the appearance of a united people in most group endeavors is an appearance which has been obtained by a leadership which persuades and drives the many hesitant followers to go through certain gestures, to allow their passive spirits to be played upon by prescribed emotions.

The Christian miracle is this, that the spirits and wills of men and women can be united voluntarily and completely behind loving actions and words, so that these express God's love accurately, confidently, fearlessly, humbly, joyfully. The function of Christian leadership is not to persuade and drive the hesitant ones to mimicry, but rather is to make vivid to everyone the steps toward personal and group freedom from all hesitancy and hollowness, a freedom which comes through a love which is like the sun.

To take those steps is a personal adventure on the outcome of which both the individual and the group depend for life, for "everlasting love unfeigned."

FRANCIS D. HOLE.

CPS No. 23
Coshocton, Ohio.

The experience of the American Friends Service Committee in Civilian Public Service is a new booklet just off the press. It gives a full history and picture of CPS. It includes letters from American and other government officials. A General in the United States army also writes his reaction. Order from the Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

FRIENDS OVERSEAS RELIEF

Friends Overseas Relief, Baltimore's clothing relief project, celebrated its fifth anniversary, June 8, with a supper meeting, the preparation of a shipment, and a party for its members and friends. Organized on May 28, 1940, Friends Overseas Relief began operation in the old Park Avenue meetinghouse under the direction of a group of enthusiastic and concerned Young Friends. When the original group, after a period of months, became dispersed, older persons were encouraged to take their places. After the supper, prepared and served by ladies of the Tuesday sewing group, Helen Overstreet gave a few reminiscences about the formation and early operations of Friends Overseas Relief. Young Friends manned the headquarters from nine until five, and workers came to sort and pack on two nights each week. The interest of Adolph Schwartz, a former shoemaker, was solicited, and a cobblery, complete with benches, lasts, and finishing machines, was established. Radio "spot" announcements were broadcast, and even a sprightly interview was arranged on one of the women's programs. The response to all these appeals was literally overwhelming. Though the volume of clothing handled by the Baltimore workrooms dropped sharply, because of increased demands on Young Friends' time, sufficient interest was maintained by a few persons to keep the project alive.

The General Chairman observed that during the first year 13,904 pounds of clothing had been processed and shipped to the Service Committee storeroom in Philadelphia. After a severe drop, the hope for revitalization has been realized, for in the fifth year, 6,629 pounds of clothing and shoes have been shipped for overseas relief.

In a public meeting held in the main meeting room after supper, Eleanor Richardson, newly appointed secretary of Friends Overseas Relief, read from Minutes of past meetings. Theodore E. Baker, treasurer, reported on the financial standing of the organization and commented on interesting or amusing transactions which had occurred during the period. Several active Friends spoke briefly on the various phases of operations. Margaret A. Tollefson, Clerk of Baltimore Young Friends Yearly Meeting, then concluded the ceremonies by dedicating the fifth anniversary shipment as a memorial to the late Margaret Thomas Carey. Margaret Carey had been a recorded minister of Homewood Meeting, a tireless worker for social and civic betterment, and an inspiration to all who knew her.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

THE SILENT GATE

Why are you looking among the dead for him who is living?—Luke 24:5b.

* * * *

Death, I fear you not at all!
I shall not run to meet you,
Nor woo you with whetted steel or sup of gall.
Neither will I flee at your approach,
But, smiling, answer to your somber call.
Then soul and I shall speed to new delight,
Not glance behind to see what may befall
The wilted flesh that mocks your baffled might.

SARAH PARKER MYRHE.

* * * *

In the democracy of the dead all men at last are equal. There is neither rank nor station nor prerogative in the republic of the grave. At this fatal threshold the philosopher ceases to be wise, and the song of the poet is silent. Dives relinquishes his millions and Lazarus his rags.

JOHN J. INGALLS.

* * * *

We are spirits. That bodies should be lent us, while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow creatures, is a kind and benevolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent, that a way is provided by which we may get rid of them. Death is that way.

BENJAMIN FRANKLIN.

* * * *

It is at the graves over which we march that we first note that we live at all; it is over against what has been, what lies behind us, that we feel within our being the pulsing heartbeat of the world.

GEORGE FOSTER.

* * * *

Why is each hour so important? Because it comes only once and never again. Why is each task so full of meaning? Because it requires decisions which can never be repeated. Why is life so real and earnest? Because we must hasten! Thus it is the background of death that gives life its depth, its urgency, its seriousness.

GEORGE FOSTER.

* * * *

Thou com'st not from the hush and shadow
To meet us, but to Thee we come,
With Thee we never can be strangers,
And where Thou art must still be home.

JOHN GREENLEAF WHITTIER.

Why be afraid of Death as though your life were breath!
Death but anoints your eyes with clay.
O glad surprise!

Why should you be forlorn? Death only husks the corn.
Why should you fear to meet the thresher of the wheat?

FREDERICK W. PALMER.

* * * *

O Thou who givest sustenance to the universe, from Whom all things proceed and to Whom all things return, unveil to us the face of the true Spiritual Sun, hidden by a disk of golden light, that we may know the Truth and do our full duty as we journey toward Thy Sacred Presence. *Ancient Gayatri Prayer.*

SUNDAY SCHOOL LESSON

(Continued from page 282)

rights, but grace suffers long and is kind. Isaac lost two wells, but he transformed an enemy into a friend.

Questions:

Why is it that a new idea usually brings forth such strong opposition?

What is the lack in the life of the persecutor?

Does returning good for evil always win an enemy over to be a friend?

Was Isaac's method the same as that which we call appeasement today?

Would Isaac's method have worked with a person like Hitler?

How many times should a Christian forgive a wrong?

P. M. T.

CANYON COVER

I asked a man in a Manhattan street,
"How many blocks to the sunrise?"
I knew our minds would never meet,
Seeing his subway eyes.
If I talked of beauty in men's lives
He would ask his ugly "Why?"
For all of Nature that survives
In the city is the sky.

FREDERICK J. POHL.

CERTAINTY

(For my Brother)

God's mark will yet cross your dial
As mine it shaded of old;
Through your elation and trial,
Under your steady denial,
Him I behold.

Then shall He flood you with shining
Light of His infinite grace,
While your dread mask of repining
Shrivels to shreds, and refining
Falls from your face.

GERHARD FRIEDRICH.

I ASKED THE MOON

White moon blazing in the sky,
Will you please to tell me why
You can still remain serene
After all the things you've seen?—

Wars and strife and lovers' parting,
Pain and death and new lives starting,
Trackless wastes of ice and snow,
Tropic lands where thin winds blow . . .

All flung as from a giant's hand
For you to see across the land:
Loveliness beyond compare
Amid the sordid and the bare—

Poet and pauper, priest and clown . . .
Yet one never sees you frown:
Still you cast enchanted light
Upon the darkness of the night.

White moon, would your answer be:
"Aeons bring serenity."

SHEILA STINSON.

Forum

CALL TO PRACTICE

Editor, THE AMERICAN FRIEND:

This morning I have a letter from one of the CPS men serving in the Alexian Brothers Hospital in Chicago. He is writing about the possibility of receiving an opportunity to serve in Friends' foreign relief work. Two brief statements in his letter arrested my attention. The first is, "My religion is Roman Catholic and I practice it." The second is, "I attended Friends' Meeting at Haverford College and in Cambridge, Massachusetts, because I find this form of worship meaningful for me."

I wonder how many members of the Society of Friends could say, "My religion is Quaker and I practice it."

PAUL J. FURNAS.

GREETINGS FROM FRANCE

Editor, THE AMERICAN FRIEND:

Your editorial, "Moving from War to Peace," which was published in THE AMERICAN FRIEND on May 17, 1945, has finally come to my attention at Verdun, France. In reviewing the article one's geographic location might influence the selection of adjectives, however the contents remain superb. It is a great comfort and inspiration to know that leaders in the Society of Friends are striving to analyze today's problems with such vision and common understanding. Believe me, problems certainly do exist at home and are even multiplied in Europe. Destitution, disease, malnutrition, wrecked homes, inflation, and poverty in Europe must be faced before another winter. The Society of Friends must not close their eyes to another great field of service.

According to your article, my category would be number four, for over three years ago I felt my position as a CO might be best served in the Army with the Medical Department. Since induction, I have had two major assignments, the first being Chief Clerk for the Camp Surgeon at Camp Atterbury, Indiana, for nearly twenty months and the last one as Chief Clerk for the Dental Service of a general hospital which has been overseas for over nine months. Incidentally, last Fall I had an opportunity to visit the Society of Friends at Bristol, England, over Sunday. We were in transit during the German counter-attack, also we advanced during the worst part of the winter. We have been functioning since January and are now awaiting further redeployment orders.

In closing, may I again repeat my appreciation for your fair and realistic approach in challenging the younger members of the Society of Friends for greater service. We need more leaders with such vision. Sincerely yours,

SGT. EVAN KENDALL.

Home Meeting Carmel, Indiana.

CHRISTIAN EDUCATION BOOKS-OF-THE-MONTH

CONSERVING MARRIAGE AND THE FAMILY

BY ERNEST R. GROVES

The Macmillan Company, New York, 1945, 137 pp., $1.75

One of the most disturbing aspects of our American life today is the increasing tendency to seek a dissolution of the marriage vows through the divorce court. Under the influence of wartime conditions, divorces granted have almost equaled the marriage licences issued in some sections of our country. It does little good to denounce or condemn such conditions. What can be done to help correct this appalling situation?

Dr. Ernest R. Groves, in the latest book to come from his hand, gives one answer: Present to those who may be considering divorce the disadvantages and dangers of such a step, and the possibility of working out some other solution. This is what the author endeavors to do in this book. "So You're Going to Get a Divorce," the title of the first chapter, indicates the approach of the author. It is written in a simple, direct style for the average reader. For more than thirty years, Dr. Groves has been counseling in the field of family and marriage problems. All of his experience is here drawn upon to chart ways of adjustment rather than let couples seek an "unwise divorce."

This book has a most valuable service to render if it can be gotten into the right places. Pastors will find it a most useful book to place in the hands of any who come to them with questions about divorce. There should be a copy available in every Friends' community or Meeting. It is wholesome reading for every married person and will assist each one to a better understanding of himself and his intimate relationships.

CECIL E. HAWORTH, *Chairman Department of Christian Home Life.*

THE NEW EDUCATION AND RELIGION

BY J. PAUL WILLIAMS

Association Press, 1945; 198 pp.; $2.50

A more thorough-going religious education must be developed in America if the trend toward secularism is to be checked. This is the central concern of this valuable book on the role of religion in shaping the American destiny. If democracy is to survive, a faith that is sufficient to sustain democracy must be developed which is essentially religious in nature.

The author asserts the importance of religion and religious education in the forming of a culture. But religious education must be broadened "to include all those formative experiences by means of which men achieve their hierarchy of values." The author's purpose is to point out "the extent to which present methods of religious education are inadequate; and to suggest methods whereby American public and private institutions can, without compromising religious freedom, provide a more adequate education in religion."

The book presents seven possible solutions to our religious educational problem, and evaluates each one of them. The author holds that any better program must meet four basic standards: The division between Church and State must not be compromised; no one social agency must be expected to carry the whole burden; the demands of a realistic educational psychology must be met; and the temptation to be overawed by the inertia of long-established institutions must be resisted.

The proposition is that our present Sunday Schools be extended and greatly improved; that the churches seek to enlist the homes for religious instruction; that parochial schools be maintained and strengthened; that week-day and vacation schools be improved and expanded; that the public schools should teach the non-sectarian facts of religion, and that they teach democracy as the social expression of our religion. "If we do nothing to present more effective education in the fundamental concepts which undergird our way of life, we cannot expect to preserve democracy."

This book should prove valuable to pastors, Sunday School superintendents, chairmen of Christian education in the Yearly Meetings and local Meetings, as well as to all others interested in a better religious education in America.

JAMES R. FURBAY.

Although a prisoner of the Nazis for two years before the war broke out in September, 1939, Pastor Niemoeller explained his attempt to volunteer for service in the German Navy, as follows: By my doctrine and faith, I am bound to give the service of my body for my country, but never my soul.—*Religious News Service.*

QUAKERDOM · AT · LARGE

The New Republic, June 11, carried an article by W. Clyde Allee, "Biology and International Relations." For several years he has been doing important research in the field of biology as related to world peace. His emphasis on cooperation as a means of survival has done much to refute the old premise for war philosophy—"Nature, red in tooth and claw." "Survival of the fittest" means, according to Clyde Allee, the "fittest to cooperate."

* * * *

The A.F.S.C. reveals that about five thousand men have been sent to prison for terms aggregating twelve thousand years. While conscientious objectors have also performed close to five million man-days of work for the government, valued at more than ten million dollars if paid for at the rate of fifty dollars a month per man, the men have been fed and clothed by church agencies or, in some cases, have supported themselves. The cost of maintenance and administration of Civilian Public Service, 1941-44, exceeds five million dollars which has been subscribed largely by Quakers, Mennonites, and the Church of the Brethren. More than one hundred and twenty religious groups are represented in the CPS system.

* * * *

Robert B. Shattuck, formerly minister in California Yearly Meeting, is moving with his family to Richmond, Indiana, near September first, to assume the joint secretaryship of Civilian Public Service in the mid-west area, and the direction of activities for the Peace Board of the Five Years Meeting. For the past few years he has been serving a Presbyterian pastorate in California. The urge which he has felt to serve with Friends and his deep concern for our peace activities has led him to accept this secretaryship.

The Peace Board of the Five Years Meeting has cooperated closely with CPS headquarters in securing him and will claim a part of his services. He comes to the new position with most hearty recommendations and with equal welcome by his confreres at Richmond and Philadelphia.

NEWS OF OUR MEETINGS

Jesse A. Stanfield, minister of New Castle, Indiana, Friends Meeting, was asked by his Quarterly Meeting to do some promoting of THE AMERICAN FRIEND. He duplicated an excellent letter and sent to many members of the Quarterly Meeting. Quite often THE AMERICAN FRIEND receives samples of promotion being done by pastors and others. Consequently the subscription list is gradually increasing.

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Keith Sarver, who has served the Watseka, Illinois, Meeting since September, 1944 as pastor, has accepted the call for the coming year. Keith and June Sarver have made many friends in the church and community. The Missionary Society of the Watseka Meeting sponsored a missionary program, preceded by a fellowship supper, on June 29. The program was planned to create more interest in missionary work, and to stimulate the membership of the Society. The high light of the evening was the "Mother Goose Missionary Children."

* * * *

First Friends Meeting at New Castle, Indiana, report as an encouragement to other Meetings what has been accomplished by their sewing group: They have made 1060 pairs of bootees, 51 baby gowns, 18 sun suits, 8 coats, 42 baby wrappers, 10 blouses, 30 pairs of boy's overalls, 113 baby comforts, 10 baby blankets, 23 boy's suits, 10 night gowns, 9 boy's nightshirts, 160 girl's dresses, 143 large bed comforts. Also 4421 pounds of used clothing have been expressed at a cost of $175.32; being sent to the American Friends Service Committee, and in helping the Red Cross.

* * * *

From June 11 to June 22, a Daily Vacation Bible School was held at Asheboro Street Friends Meeting, Greensboro, North Carolina. The enrollment was good and the interest of the children was excellent. There were many having perfect attendance records. The school closed with a picnic on Friday and a program and demonstration of work on Sunday, June 24, in a vesper service. The Young Friends of Asheboro Street Friends Meeting are looking forward to a week-end camp to be held at Camp Nawakwa, the last week-end in July. Opportunities will be provided for study and worship as well as for recreation and it should prove to be a time of much benefit to all who attend.

* * * *

Philip Jacob, representative from the Philadelphia office of the Service Committee, who has been attending the United Nations Conference at San Francisco, spoke on the evening of June 10 at the East Whittier, California, Friends Meeting. Baccalaureate services were held for a neighboring girls' school on June 17, in connection with the morning meeting. About thirty girls from the school filled the choir loft, giving three special numbers. The pastor's topic was "Bridge Builders Needed." Children's Day was an interesting event. All departments in the Bible School were represented on the program. Glenn Switzer, president of the Men's Extension Movement of California Yearly Meeting, was a visitor at the Meeting on the evening of June 3, when he gave a short talk.

* * * *

Truman C. Kenworthy is retiring on the first of September from fifty-six years of pastoral work with Friends. He has served fifteen different Friends Meetings in Iowa, Ohio, and Indiana—the larger ones being Des Moines, Iowa; Damascus, Ohio; and East Main Street, Richmond, Indiana. He also served three years as superintendent of Indiana Yearly Meeting. For the past twenty years he has served as pastor of country Meetings near his home in Richmond, Indiana. He is now retiring from Richsquare, which he has served for thirteen years, and West River, which he has served for eleven years, alternating between them on Sabbath mornings. He is now in his eighty-third year and enjoying good health but feels that it is best for him to be relieved from the work and responsibilities of regular pastoral charges.

* * * *

The young people's group at Earlham, Iowa, had charge of the union evening service on June 24, the theme being the Rural Community. The program provided Scripture reading, special music, including the orchestra, picture interpretation, and discussions. It was felt by the young people that a virile, rural community is essential to the ecenomic and spiritual welfare of any nation and that such a community is only possible now through careful planning. One June 10 an impressive Children's Day program was given in the form of a pageant, "God's Truths by the Wayside," in which the superintendent of the children's department showed how all nature reveals God's love and care. On July 1, the Missionary Committee gave a program, dramatically giving facts about Friends' work in Palestine.

* * * *

Members of the standing committees of North Carolina Yearly Meeting met at the New Garden meetinghouse on June 26 and 27, for their annual planning conference. Cecil Haworth, pastor

of the Central Friends Meeting, High Point, North Carolina, gave a challenging message to the group at the opening worship period. Paraphrasing Romans 3:1, he asked, "What advantage then hath a Quaker?" and showed us how we each have a greater responsibility laid upon us because of the importance and value of the individual as stressed by Friends.

In the first afternoon session following the roll call of committees, three short talks were given. The first, "Every Committee at Its Task," was given by Beatrice Carmien in the absence of Fredric E. Carter, who had been called to Indiana by the death of his father. In this, suggestions were made for the various committees to consider as they went to their individual conferences. Ruth Day, in a short talk, "How we Followed up Last Year," told of the committee conference held at Asheboro Street Friends Meeting last September, at which time the Monthly Meeting committees met and set up goals for the year. This was a successful venture and other Meetings were encouraged to try a similar plan. Dorothy Gilbert gave suggestions for the committee reports to Yearly Meeting for this year. The conference was privileged to have Elbert Russell speak at the Wednesday morning worship period. He emphasized the great need we have of understanding God as a God of Love.

As a result of three planning periods, the committees brought some challenging and worth while goals to the conference at the closing sessions. Everyone enjoyed the hospitality of Guilford College which was provided, without charge to all present, by the Yearly Meeting Promotion and Budget Committee. The two days were rich in fellowship and accomplishment and everyone felt that it had been a time well spent in advancing the work of the Kingdom.

FRIENDS CENTRAL OFFICE STAFF IN VISITATION

No small part of the work of Secretaries in the Friends Central Offices of the Five Years Meeting is their summer program of visitation among Friends, local and Yearly Meetings. The following gives part of their work.

Charles F. Thomas, Administrative Secretary of the Board on Christian Education, attended California Yearly Meeting. He is now visiting local Meetings there, primarily in the interest of Young Friends. He will return near August 15 by way of Puget Sound Friends Meetings.

Percy M. Thomas attended New England and New York Yearly Meetings representing the Five Years Meeting work.

Merle L. Davis, Administrative Secretary for the Board of Missions, is making a circuit of visitation on behalf of that Board. He will be in Minneapolis, Seattle, Newberg, Whittier, finally returning via Nebraska Yearly Meeting for some visitation of Meetings.

Lillian White Shepard, Editor of publications in the field of Christian Education, has just completed a term of teaching in the Summer School of Wilmington College. The course was, "Theory and Practice of Religious Education." She also conducted a practice class of junior children.

Errol T. Elliott visited Canada Yearly Meeting at Newmarket and later assisted in the work-study camp of the Yearly Meeting at Camp Neekaunis on Georgian Bay. He will also attend North Carolina Yearly Meeting.

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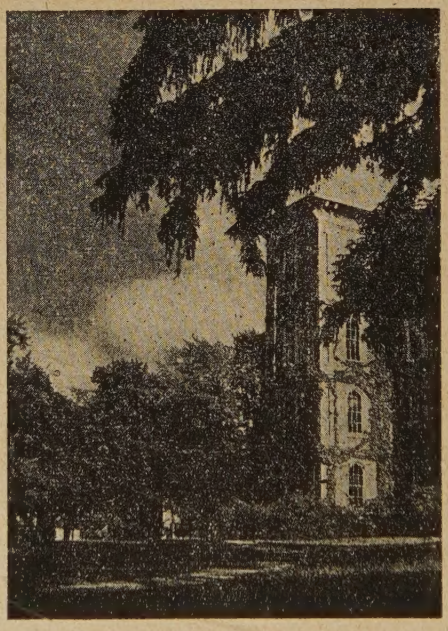

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The American personnel serving with the 198th Division, 54th Army, Chinese Expeditionary Force, desire to express their sincere appreciation and to acknowledge the respect and admiration they have for the members of the Friends Ambulance Unit serving with the Division.

These people have served courageously and unselfishly the officers and men of the Division, in medical aid, throughout the whole campaign west of the Salween River. During combat they were at forward medical installations, performing operations and rendering first aid and assistance to the wounded.

The zeal and energy which they put into their work under extremely dangerous conditions; never complaining of their own hardships with practically no rations and very little equipment or clothing, won the whole-hearted respect of the Chinese and American personnel serving with them.

It is desired that, if possible, this commendation be forwarded to their Head Office in China. — WILLIAM M. HADSELL, *Major, Infantry, Commanding.*

CONTRIBUTORS

GERHARD FRIEDRICH — Professor in Guilford College, North Carolina.

EDNA HONG of Northfield, Minnesota —Attended St. Olaf University, Copenhagen; was Associate Director of Friends Work Camp in 1943; writes children's literature for Lutherans.

EDWARD A. KELSEY — Formerly at Friends Mission, Ramallah, Palestine, now at Amesburg, Massachusetts.

FLOYD W. MORRIS—Friends' Minister at Popular Ridge, New York.

E. HOWARD MARSHALL—Instructor in a Chicago high school, 7131 Eberhart Avenue, Chicago, Illinois.

FREDERICK J. POHL, of Brooklyn Heights, New York—Co-author of *Brittle Heaven;* author of *When Things Were New,* and *Amerigo Vespucci, Pilot Major.*

SHEILA STINSON of Cincinnati — Has contributed poetry to *Talaria, Verse-craft,* and other periodicals.

LYLE TATUM — C. O. paroled from prison, now at boy's school for the deaf in Philadelphia, Pa.

BIRTHS

CLEMENT — To Marion and Helen Clement, a daughter, Joyce Alberta, on February 8, at Watseka, Illinois.

KENDALL—To Evan P. and Eunice Reagan Kendall a son, Thomas Reagan, on July 1, at Sheridan, Indiana.

MARRIAGES

BAY-NEWLIN — Emily E. Newlin, daughter of Jay and Ruth O. Newlin of Grimes, Iowa, to Stanley L. Bay, son of H. L. and Alma Bay of Albia, Iowa, on June 24, at First Friends Meeting, Des Moines, Iowa, with James R. Furbay officiating.

ERGANG-BLACK—Dorothy A. Black, member of Traverse City, Michigan, Monthly Meeting, to Emil Ergang, of Summit City, Michigan, on July 12, at the meetinghouse, with Chester B. McKean in charge.

ESTES-WHITE—Jane White, daughter of Orus and Faughn White, of New Castle, Indiana, and Earle Elton Estes, son of Joseph Estes, of Harrisville, Rhode Island, after the manner of Friends, in the West Richmond Meetinghouse, on June 18.

HADLEY - BROWN — Marjorie Brown, daughter of Sydney and Carol M. Brown of Indianapolis, Indiana, to Marcus Hadley, son of Milton and Freda M. Hadley of High Point, North Carolina, on June 1, with Milton Hadley in charge.

MILLETT-MAXWELL — Helen Maxwell, daughter of C. E. and Mildred Haworth Maxwell of Earlham, Iowa, to Roscoe Millett, son of Lee and Ada Bronson Millett of West Branch, Iowa, on June 3, with Waldo H. Reece officiating.

NEAVE-RAIFORD — Frances Cleopatra Raiford, daughter of Philip M. and Otelia West Raiford of Ivor, Virginia, to Charles Edward Neave, son of Charles E. and Linnie R. Neave of Ivor, Virginia, on June 19, with Richard M. Stephenson officiating.

DEATHS

BABB—Lelia F. Raiford Babb, at her home near Sedley, Virginia, on June 17, aged seventy-six years. She was the daughter of Edwin W. and Mary Agnes Raiford, a charter member of Corinth Meeting, and for the past seven years had served as an Elder. In 1904 she was united in marriage with John E. Babb, who survives her. Besides the husband, she leaves two daughters, Agnes L. and Anna M. Babb, of Sedley; Caswell Jay Babb of Sedley, and Edwin L. Babb of Washington, D. C. Services were held at Corinth Meetinghouse, with James R. Stein in charge.

HUNNICUTT — Aurie Malinda Hunnicutt at Economy, Indiana, on June 23, aged eighty-eight years. She was the daughter of George and Anna Hollingsworth Scantland, a life-long Friend and had served as an Elder many years. She was married to George D. Hunnicutt who preceded her in death. Of the ten children, six survive: Miriam Beard of Economy, Myra Beard of Carlos, Margaret Steward of Kokomo, Indiana; Earl Hunnicutt of Kokomo, Walter Hunnicutt of Greensfork, and Howard Hunnicutt of Economy, Indiana. One sister, three brothers, thirty-eight grandchildren and thirty-two great-grandchildren also survive her. DeElla L. Newlin of Jamestown, Ohio, was in charge, assisted by C. A. James.

STEVENSON—Olive Cain Stevenson of Carlos, Indiana, on May 1, aged sixty-eight years. She was the daughter of Henry P. and Rhoda Clark Cain, a birthright member of Economy Friends Meeting. She was united in marriage to Elza D. Stevenson who survives her. She leaves a daughter, Gertrude Tegler of Marshall, Missouri; three sons, James of Eaton, Ohio, John of McKeesport, Pa., and Robert of Indianapolis; two sisters, Bertha Haisley of New Castle, Indiana, and Nellie Jones of Richmond; three brothers, Frank and Joe Cain of Economy, and Harry of Modoc, Indiana.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive.. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for Worship 11:00 a.m.; Religious Forum 10:00 a.m.; Margaret M. Haines, Secretary. Phone: Plaza 9670. This is a United Meeting.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Church School, 9:30 a. m.; Unified Service, 10:30 a. m. Herbert Huffman, Minister, RIley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmont Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. Eli S. Wheeler, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Irene D. Stranahan, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of the Twentieth Street and Fifteenth Street Meetings will be held at the Friends meetinghouse, 144 East 20th Street, New York 7, N. Y., from May through September, Sunday at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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